

CHURCH OF GOD *Evangel*



October 13, 1958

Follow peace with all men, and holiness, without which no man shall see the Lord.



World Pentecostal Fellowship in Toronto, Canada.

The Beast Out of the Sea, *page 8*

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Readers' RESPONSE

Earl P. Paulk's "Are We Biblical in Our Tithing System?" was one of the greatest helps to my people. I only wish more sermons like this were published weekly.
—REV. H. B. TURLINGTON
Fayetteville, N. C.

Just a word to tell you how I enjoy the *Evangel* editorials. The *Evangel* has been coming to my home for almost 40 years, I have never enjoyed it as well as I do now. It is just wonderful.

God bless you and all the staff is my prayer.
—MRS. LAURA C. SKELTON
Indianola, Miss.

My very soul is stirred by reading the reports in the *Evangel* of the work in our mission states. Especially in the June 16 issue, I note how church doors have been closed and locked because they have no pastor. I have seen articles in the *Evangel* similar to this, "I am open for revivals and will go anywhere the Lord leads." Also in our A and AA states, our state overseers have more ministers than they have churches. The challenge is up to you. What will your answer be? A sacrifice? Yes, it is a sacrifice. But didn't Jesus make the greatest sacrifice of all?
—NAME WITHHELD BY REQUEST

We always enjoy your publication on its weekly visits to our office.

The material it contains is not only well edited, pleasing to the eye . . . but the articles always have a message of vital importance.

In your April 14 issue there appeared a treatise entitled "Space Satellites and the Tower of Babel," which we would like very much to share with DEFENDER readers.

—BRANSFORD CARNEY
Associate Editor

The DEFENDER
Wichita, Kansas

We think the *Evangel* is the greatest paper published and have taken it over 30 years. I felt led of the Lord that we should work harder this year than ever before to put the *Evangel* in as many places as we can.

Our church is growing and doing much better since we are getting more *Evangel*s in the homes. We feel that we must hurry because His coming is so near.
MRS. B. T. DARNELL
E. Belmont, N. C.

CHURCH OF GOD *Evangel*

America's Oldest Pentecostal Publication

CHARLES W. CONN, Editor

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DECLARATION OF FAITH

WE BELIEVE

1. In the verbal inspiration of the Bible. 2. In one God eternally existing in three persons; namely, the Father, Son, and Holy Ghost. That Jesus Christ is the only begotten Son of the Father, conceived of the Holy Ghost, and born of the Virgin Mary. That Jesus was crucified, buried, and raised from the dead; that He ascended to heaven and is today at the right hand of the Father as the Intercessor. 4. That all have sinned and come short of the glory of God, and that repentance is commanded of God for all and necessary for forgiveness of sins. 5. That justification, regeneration, and the new birth are wrought by faith in the blood of Jesus Christ. 6. In sanctification subsequent to the new birth, through faith in the blood of Christ; through the Word, and by the Holy Ghost. 7. Holiness to be God's standard of living for His people. 8. In the baptism of the Holy Ghost subsequent to a clean heart. 9. In speaking with other tongues as the Spirit gives utterance, and that it is the initial evidence of the baptism of the Holy Ghost. 10. In water baptism by immersion, and all who repent should be baptized in the name of the Father, and of the Son and of the Holy Ghost. 11. Divine healing is provided for all in the atonement. 12. In the Lord's Supper and washing of the saints' feet. 13. In the premillennial second coming of Jesus. First, to resurrect the righteous dead and to catch away the living saints to Him in the air. Second, to reign on the earth a thousand years. 14. In the bodily resurrection; eternal life for the righteous and eternal punishment for the wicked.

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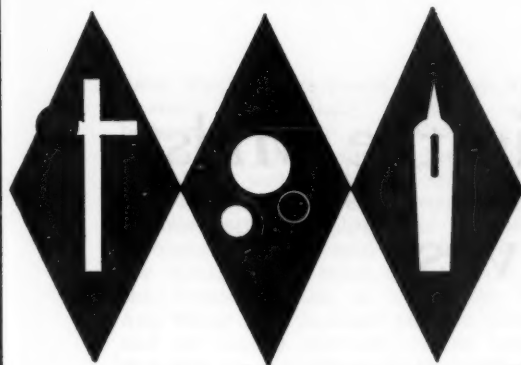
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Editorial

Fellowship at Toronto

APPROXIMATELY 30,000 Pentecostal believers converged on Toronto, Ontario, Canada, from 40 foreign countries for the World Pentecostal Fellowship, September 14-21. The first time the meeting had ever convened in the New World, it was a great occasion.

The meeting featured some of the greatest preaching and singing ever heard in our generation. Each sermon was presented from the pulpit in two languages: English and Spanish, English and French, English and Swedish. Other language groups had local interpreters in their sections. In this manner the glorious Message was spread from tongue to tongue and the people, in singleness of heart, were edified. It was a glorious experience to see so many thousands from so many parts of the world of the same Spirit and persuasion.

The Holy Ghost operated in such a marvelous way that there were evidences of all the spiritual gifts. Unity of the Spirit, rather than doctrinal differences, was emphasized.

The Church of God made a significant contribution to the meeting. Brother C. R. Spain, Foreign Missions

Field Representative, preached the opening sermon of the conference, a stirring message on "Pentecostal Power for This Hour." Brother Luther Turner, of Detroit, preached on "The Blessed Hope," a sermon that moved the vast audience to prayer and dedication.

Brother Vessie D. Hargrave, our Superintendent of Latin America, was the Spanish translator and was frequently used in two sessions a day. His unusual ability was responsible in part for the smoothness of the sessions. Brother James A. Cross was elected to the Presidium and served as one of the

(Continued on page 12)

COVER PICTURE

The tall man in the pulpit is Vessie D. Hargrave, the interpreter. The speaker is unidentified.



Presidium of the World Pentecostal Fellowship. Seated (left to right): John Carter, England; Ralph M. Riggs, United States; Percy S. Brewster, Wales; Ho, Liong Seng, Indonesia; Emilio Conde, Brazil; Lewi Pethrus, Sweden; Donald Gee, England. Second row (left to right): W. E. McAlister, Canada; Leonard Steiner, Switzerland; Samuel Nystrom, Sweden; G. R. Wessels, South Africa; James A. Cross, United States; unidentified; C. M. Wortman, Canada; Paul H. Walker, United States; [blank], Smith, Canada; D. L. Williams, United States; David J. du Plessis, South Africa; Samuel Crouch, United States.

By Dr. R. O. Corvin

Sheep in the Midst of Wolves

Matthew 10:16

SOMEWHERE IN GALILEE JESUS, after a year and a half of his ministry, called and commissioned his twelve disciples to preach the gospel, to heal the sick, to cast out devils, and to cleanse the lepers. In the second part of His commission, Jesus said, "Behold, I send you forth as sheep in the midst of wolves."

Though one would never question the integrity of Jesus, yet one wonders if he should investigate the practical wisdom of our Lord's sending disciples out as sheep in the midst of wolves. Nothing pleases the blood-thirsty wolf more than the opportunity to prey upon a defenseless sheep.

Ewes, when mature, will range in size from 100 to 225 pounds; rams from 150 to 350. The sheep will surpass the wolf in weight, but not in fighting. The sheep has no cutting teeth in the upper jaw. It has eight in the lower designed for vegetation only, with six grinders on the back of each jaw.

The sheep, with the exception of certain rams, is the most defenseless creature of its size on the face of the earth. It does not have the horns of a goat, the tusks of a boar, the fangs of a serpent the sting of a scorpion, the swiftness of a deer, the talons of an eagle, the beak of a hawk, the claws of a tiger, the paws of a lion, the quills of a porcupine, or the teeth of a wolf. The sheep is slow, awkward, weak, peaceful, defenseless and dependent. And Jesus said, "Behold, I send you out as sheep in the midst of wolves."

The wolf is a flesh-eating mammal that lives in North America, Europe and Asia. He lives in dens, hollow logs, openings between rocks, or holes dug in the ground. He looks like a skinny, long-legged dog. He has a wide head, a long nose, a pointed muzzle, piercing eyes, and sharp teeth. His thick tail drops, his pointed ears always stand up. Like most dogs, he has five toes on the front feet and four on the hind ones.

In summer, he travels alone, or in pairs, feeding upon rabbits, hedgehogs, birds, snakes, rats, and field mice. Feasting upon the sheep is his prize delight. In winter, he joins with the pack and attacks the herd destroying sheep, horses, cattle and some times men. The wolf is vicious, cruel, and destructive. He is a killer.

The sheep is the animal in nature most like

Christ. The wolf is the animal in nature most like Satan. One is meek and lowly, the other arrogant and pugnacious. One is peaceful and merciful, the other is warlike and merciless. One survives on grass and herbs, the other on blood and flesh. It was in the midst of hard, cruel wolves that Jesus planned to send his sheep-like disciples. The question immediately arises as to what sheep can do in the midst of wolves.

Before answering the question as to what sheep can do in the midst of wolves, let us analyze some of the wolves into whose midst Jesus would send his disciples.

PROBABLY THE FIRST to be encountered by the disciples was the wolf of Pharisaism. This wolf was born in Babylonian captivity, nurtured by the legalism of Judaism, inspired by the wars of the Maccabees, trained in the traditions of the elders, and promoted by the competition of the Sadducees. He was robed in a cloak of righteousness consisting of sheep's wool. His outward appearance was impressive, but upon close observance one detected sharp teeth in his mouth and a murderous spirit in his bosom. This wolf sent a deputation to John and later joined with Herod to imprison the Baptist. With his sniffing nose he tracked the Christ from Jerusalem to Galilee and snapped at him when he appeared friendly to publicans and sinners. He crouched to observe and growl when Jesus allowed his disciples to pluck grain on the sabbath, to eat without washing their hands and when He Himself extended mercy and healed the sick. He accused Jesus of breaking the traditions, of being in league with and inspired by devils, of being a sinner, a blasphemmer, and even Satan incarnate. Against Jesus he crouched, he leaped, he killed. It was into the midst of this killer that Jesus would send His disciples.

No less vicious was the Roman wolf who through seven centuries had grown fat and strong from the flesh and blood of Carthage, Greece, Macedonia, Egypt, France, and Britain. Under the guise of a protector against Syria, he moved into Palestine, but became an oppressor far more destructive than Syria ever dreamed of being. With relish he drank the warm blood of their freedom and devoured the fat of their land with the teeth of taxation, leaving

these liberty lovers bound as slaves by the chain of Caesar's will. Proudly, boastfully, and arrogantly he paraded himself as the master of the world. It was into the midst of the great Roman wolf that Jesus would send his disciples as sheep.

An insidious and treacherous animal was the wolf of misdirected worship who planted his shrines throughout the Roman empire. He had inspired the Ephesians to build a temple in the honor of the Goddess Diana to whom the inhabitants of Asia Minor gave homage. He had promoted Mythros and her bloody methods, deified human cleverness and lust as symbolized in the gods of Greece and Corinth, and filled the minds of the multitudes with the mystery tricks of a Simon Magus or a Bar Jesus. This was a wolf permeated with excitement, emotions, passions, lust, and greed. Into the midst of the wolf of idolatry or misdirected worship Jesus sent his disciples.

The wolf of moral decay took his toll of the human race. Not one person escaped the tragedy of depravity and sin. The seeds of Adamic corruption would grow into a full harvest of transgressions. One half of the Roman world held the other half in slavery, three fourths engaged in the revelries of strong drink, while ninety percent of the adult population was guilty of disregarding the seventh commandment. Everywhere, in country, cities, homes, and human hearts, this wolf of moral decay made his influence effective. Into his midst Jesus sent His disciples.

One of the most destructive of all was the wolf of discouragement. These disciples had followed a person who was born in a stable, grew to manhood in obscurity, and was surrounded with the discomforts of poverty. He was a root out of dry ground. Physically he was not handsome. Actually he was despised and rejected by men. He was a man of sorrow and acquainted with grief. He lived in a city of no

great reputation and was a member of a race that was in political slavery. Neither the wise nor the mighty in great numbers followed him. He did not construct a palace, mass an army, or head a political party. In His life He lived in the homes of others, sailed in the boat of a disciple, rode on the donkey of a neighbor, and after death was buried in the tomb of a friend. His disciples were few. One denied, another betrayed, all were scattered. It looked like a hopeless cause, and yet Jesus commissioned them to go into the midst of the wolf of discouragement.

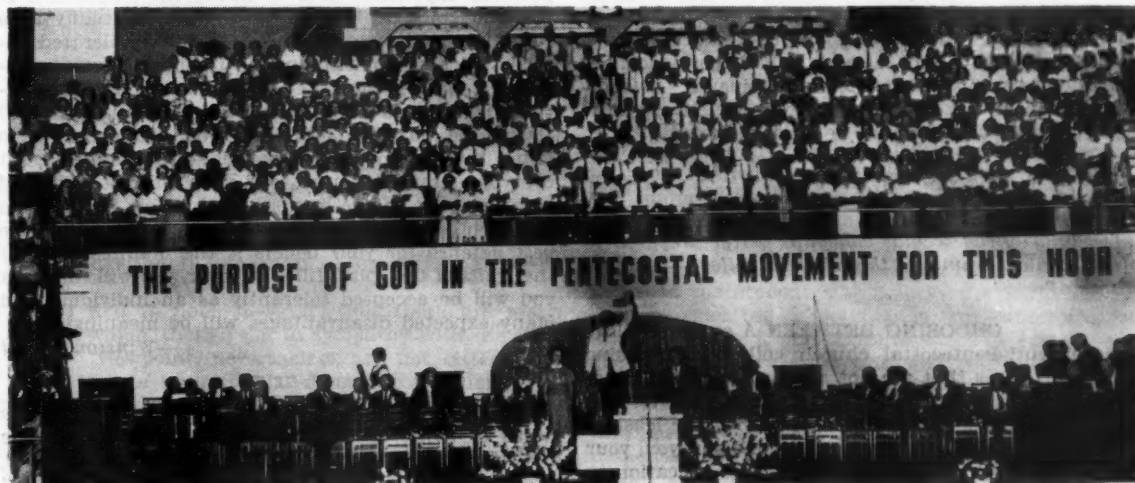
What could these disciples as sheep do facing these vicious wolves?

They could believe the truth of the Apostles' Creed.

They could "believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ, His only begotten Son, our Lord, Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; He descended into hell (i.e., the place of the departed righteous); the third day He rose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead." They could "believe in the Holy Ghost; the holy Christian Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting."

Regarding Jesus, our Lord, they could believe with John that, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made." They could believe with Gabriel, "Thou shalt call his name Jesus: for he shall save his people from their sins." They could believe with Mary, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour."

(Continued on page 10)



Hilding Halverson conducting the mass choir at the World Pentecostal Conference. On the speakers platform can be seen: Basil E. Ellis, James A. Cross, John L. Byrd, J. H. Walker, Paul H. Walker, H. D. Williams, A. M. Phillips and L. H. Aultman of the Church of God.



**WHICH IS BETTER FOR
THE PENTECOSTAL STUDENT:
A SECULAR COLLEGE OR A
CHURCH COLLEGE THAT IS
ANTI-PENTECOSTAL?**

"If a student cannot attend a Pentecostal college which meets his academic requirements, a non-Pentecostal church school which is not actively anti-Pentecostal perhaps would be a wise choice."

OF THESE TWO, I would recommend to most people a secular college. Instruction at secular schools is given in general by persons so completely ignorant in spiritual things that they cannot sway a person with spiritual experience. Indeed, the pitfalls most dangerous in secular schools (love of physical things more than spiritual things, conformity, reliance on reason rather than faith in God) are present everywhere in the world—in social, in commercial, as well as in academic circles. I believe that anyone who can live for God away from the acknowledged protective influence of a Christian home can maintain his experience through college.

In the anti-Pentecostal church school, a planned attack against the Pentecostal experience is apt to be encountered. Such an attack may be stimulating to some types of personalities who are well founded in the Word and the Spirit, but to many it would be damaging. (Consult Galatians 1:7, 8). Much is to be said, however, for the atmosphere of a church school. If the student cannot attend a Pentecostal college which meets his academic requirements, a non-Pentecostal church school which is not actively anti-Pentecostal perhaps would be a wise choice.

—Louis H. Cross

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"Ordinarily the secular college is better prepared to offer secular training, the church college—religious training."

CHOOSING BETWEEN A secular college and an anti-Pentecostal church college is choosing between colleges that are not all that the Pentecostal student would like. The best one is the one that will give you the most of what you want with the least of the undesirable. This, in turn, depends upon you, your career and what you expect your college education to do.

If possible, choose the college that has the best department in your major area. Some careers require

a degree from an accredited college. Also try to determine the general atmosphere of the college and the kind of students that attend. Ordinarily the secular college is better prepared to offer secular training, the church college—religious training.

After determining which college has the most advantages, examine the disadvantages. If there is no Church of God near, then the disadvantage is too great and the school should not be considered. If there are no Pentecostal students and you must room in a dorm with sinners with little opportunity for Christian companionship, that would be disadvantageous. Determine the extent of conflict between what is taught and what you believe. A student preparing for a secular career normally would have fewer areas of conflict than the ministerial student in a modernistic college. The anti-Pentecostal church school would be more severe and less tolerant of differences.

After ascertaining the advantages and disadvantages, then a decision is made by determining the relative importance of each. This, too, depends on you, your understanding of the problem, and your previous experience in overcoming the forces of evil. Are you going to be able to develop spiritually at a rate that must match or exceed the accelerated intellectual development and do it under adverse conditions? Have you learned that the best way to overcome is to avoid temptation and difficult situations? It will be hard to survive if you are planning to enter into enemy territory and singlehandedly set everyone straight. You or your cause will not be helped by arguments on the baptism of the Holy Spirit in an anti-Pentecostal school. If you have learned that the best defense for your beliefs is the manifestation of the fruits of the spirit-filled believer, you will find that you will be accepted tolerantly as an individual and many expected disadvantages will be meaningless.

—Winston Elliott

— — —
"The secular college generally meets the basic needs of Pentecostal young people and at the same time the student can elect his own course of study, evading faith-destroying subjects and professors."

UNIVERSITIES ARE expanding facilities at an unprecedented rate. The training program in

most institutions of higher learning is being revamped. There is a revolution in education in progress throughout America. This revolution, in its many phases, is a healthy sign of the traditional American way of life, giving freedom of thought, expression and action. Even though these are commendable characteristics of the American way of life which are ours because of our democratic heritage, we must be ever on the alert for the dangers produced by a practically self-sufficient political entity. We have come to a point that we feel little dependence upon the rest of the world, one another, or upon a Supreme Being.

Great revivals are in progress constantly in this land of ours but the tendency is not particularly emphasizing Pentecost; therefore the Church of God as a great vanguard of Pentecost should take decisive steps to hold high this identifying Biblical principle with which we have been endowed. Our stand should be firm and without apologies, progressive, relentless, and persuasive. These positions cannot be maintained without our being prepared for encounters with the enemies of the Bible truths which have identified us as a body in the family of Christian churches.

This brings us to the choice of a satisfactory institution of higher learning for Pentecostal young people. We have the choice of anti-Pentecostal colleges or secular schools that make no particular religious emphasis. The religious institutions offer training in line with ministerial needs, but the student, often unprepared, is exposed to higher criticism with which he is unable to cope. This criticism comes from learned professors, men determined to teach their philosophies. The inevitable result is an undermining influence upon our young people. On the other hand, the curriculum of the secular college, generally speaking, is broad enough to offer the basic needs for our Pentecostal young people and at the same time the student can elect his courses of study, evading faith-destroying subjects and professors.

I would choose a secular school for higher training.

—Vessie D. Hargrave

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"It is not the school that makes the student, but the purpose of his heart."

BY NO MEANS SHOULD a Pentecostal student just out of high school attend a school that is arrogant toward Pentecostal believers. This would be endangering to the faith of most normal young people.

It is well to note, however, that there are many schools which, though not in sympathy with the Pentecostal viewpoint, nevertheless, are not bitterly opposed. It is of no particular danger to study the doctrines of others, so long as your own is given courteous consideration.

A non-religious school is perhaps good for general education. However, it is true that we may have attended many universities and have never been exposed to a study in theology.

Many things must be considered in deciding if a

student can withstand doctrine that opposes Pentecost—such things as background, ability, and general nature of the student. It is well to consider also what the lifework of the student is to be. It is not the school that makes the student, but the purpose in his heart.

—Earl P. Paulk, Jr.

— — —
"In the secular school one will find a high degree of tolerance and freedom."

IT IS MY OPINION that the secular college would be better for a Pentecostal student than an anti-Pentecostal one. During my studies I attended a non-denominational school, a denominational college, and two secular universities. The denominational college might be classified as an anti-Pentecostal institution. In such a school a student will often be confronted with aggressive, militant religious bigotry. This kind of religious bigotry and prejudice is accompanied by a great deal of zeal and persistence. It is a constant source of irritation and might well become an obstacle some could not overcome.

In the secular school one will find a high degree of tolerance and freedom. Freedom of thought is their standard or criterion. In this freedom one will find multifarious ideologies. Many of these will be strange and foreign to any previous conception. However ridiculous or strange they may seem to others, one's right to have such thoughts is challenged only by facts and reason. To me, there are none so blind as those who refuse to see, and none so dumb as those who refuse the truth. Was it not the Master Himself who said, "Ye shall know the truth, and the truth shall make you free"?

—W. P. Stallings

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"If we as a church 'bring up' our members in the manner that we should, they will have the equipment to meet anything that they may encounter in an institution of higher education."

MY BELIEF IS that the type of school that a Pentecostal student attends is not as important as the type of Pentecostal student who goes on to higher education. If we as a church "bring up" our members in the manner that we should, they will have the equipment to meet anything that they may encounter in an institution of higher education. I am speaking primarily of the student who enrolls in either a secular or non-Pentecostal school. It is my belief that the student who follows the Bible will not even consider the school that is anti-Pentecostal because the Bible is very definite about avoiding foolish questions, strife, contentions, and confusion.

I have attended both secular and church-related colleges that were non-Pentecostal in their beliefs but have had only occasional questions concerning fundamental Christian beliefs and can recall no occasion when my Pentecostal beliefs were deliberately singled out for criticism. (I do recall an occasion at Maryville College when I was taking a course in the

(Continued on page 12)

Author's Foreword: The writer is not strictly a prophetic preacher; however, he has spent much time in study of prophetic Scripture texts. In this series of prophetic studies, we shall not choose the line of the least resistance; neither will we choose the line of the greatest resistance. It has been said that a good swimmer cannot swim in shallow water, and a poor swimmer will drown in deep water. Therefore, we shall endeavor to write in the Spirit and with the understanding, also.

A VISION OF WORLD DOMINION

THE VISION OF THE gentile world dominion is revealed to a gentile king in a dream. "Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible" (Daniel 2:31). The

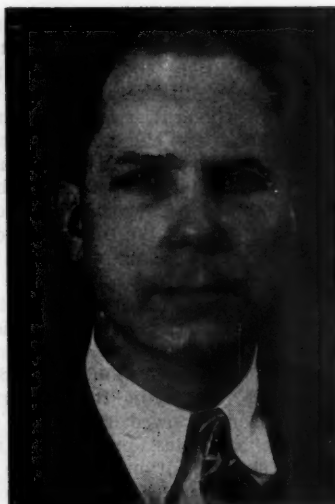
THE IMAGE DREAM

head of the image was of fine gold; his breast and arms of silver; his belly and his thighs were of brass; his legs were of iron; his feet part of iron and part of clay. In the vision Daniel saw a "little stone" cut out without hands, which smote the image "upon the feet" and broke the image to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the "stone . . . became a great mountain, and filled the whole earth."

KING NEBUCHADNEZZAR was the head of gold, becoming the first gentile king, heading the World Gentile Empire. The great image was in five

THE GENTILE DOMINION diverse sections, and is to be put together piece by piece as time and prophecy fulfill the dominion of the gentile system. The first four kingdoms completed the image body with the exception of the feet and ten toes. The feet and toes are part of iron and part of clay, therefore bringing the fourth kingdom partly broken and partly strong into the last gentile dominion of the beast kingdom.

The image sectional body pieces are not of one unison power but are of one dominion headed by diverse kings. The four kings were diverse one from another, so is the last king diverse from the first four kings. The feet of the image are diverse from the head of gold, one is gold and the other part of iron and part of clay. Bear in mind that the feet will not become the head of gold; neither will the silver turn to gold. The vision will be finished in the feet and toes of the image; the little stone will fall upon the feet and not the head of gold. The image is universal in aspect, and the gentile world dominion began in the head and will pass on down through the body into the feet; therefore, Babylon, Media-Persia, Greece, and the Roman empire have played their roles in the great vision drama. However, since they were part of the image body in the vision, they will continue in the "spirit of the dominion" until all is fulfilled in prophecy.



Clyde C. Cox is well known in the Church of God as a pastor, evangelist, state overseer, Supreme Council member and writer. He has already published one book, "The Great Tribulation"; and his second book will be off the press this fall, entitled, "An Apocalyptic Commentary." The Evangelist is happy to present this series of prophetic studies.

AS GOD ADJUDGED the time to the gentiles, He also determined the time in prophecy of Israel. "Seventy weeks are determined upon thy people and upon thy holy city" (Daniel

THE VISION OF WEEKS

9:24). The image vision and the seventy weeks run in parallel prophecy, the last week of the seventy is the covenant week of tribulation. The last week and the feet conclude together in the great beast reign, the last state of the gentile world system.

THE IMAGE FEET are in two parts, each having five toes. The ten toes are the ten kings, and the two feet are the last two beasts; one out of the

THE IMAGE FEET

sea and the other out of the earth (the formed political kingdom). In order as the "breast and the arms" were under a combined order of the Media-Persia empire, so will the last two beasts as a combined empire represent the feet of the image. The feet empire is not the Media-Persia empire restored, nor the Babylon empire, but is another king diverse from all other kings, yet retains the gentile lineage of the image vision. The religious order of the first four were also diverse but of the same category, and will head up under the ecclesiastical Babylon system, the woman harlot, referred to in Scripture as the "Mystery Babylon" and not as "Mystery Rome" or "Mystery Greece." However, the woman is a combination of all four empires headed up under the feet kingdom, and having her origin of worship in tribulation in the beast image.

THE FIRST FOUR diverse beasts came up out of the "great sea" (Daniel 7:2, 3). Each of the four empires were seen in the vision in symbolic at-

BEASTS OUT OF THE SEA

tribute; figuratively they were four men as heads of kingdoms that became kings over the "gentile image regime." The first four kings arose out of the "great

By CLYDE C. COX, Author of
Prophetical Events and the Great Tribulation

The Beast Out of the Sea

sea" of prophecy, which is symbolic of people (Revelation 17:15). Figuratively, in all his symbolic glory, the beast out of the sea is the great ruler of the last state of the gentile world system. The symbolic attributes of all the beasts merely represented the kingdom sovereignty, as the symbolic classification of the beast out of the sea is the sovereign giant of the ten-kingdom empire.

We must keep in mind that the sea in the vision is people, nations, kindreds, and tongues. The Jews play a great role in the picture, not as a sovereign nation but as a conquered people under the gentile world dominion. The "time" must be correct in order for the beast to be revealed. He will be revealed in his time (2 Thessalonians 2:6). During the time of his revelation, the seventy weeks of time to the Jews must necessarily be in the "last week" known as the covenant week (Daniel 9:27). The "covenant week" or the last seven years of the vision must coincide with the image feet dispensation. The light of prophecy with the Jews has reached the hour of decision, bringing the dispensation to a climax in the rapture of the church-bride. The revelation of the beast out of the sea will take place at the opening of the first seal upon the sealed book of Daniel's prophecy (Daniel 12:4; Revelation 6:1, 2). The breaking of the first seal will be followed by the great indignation that shall come upon all the world, to try them that dwell upon the earth (Revelation 3:7-10).

WORLD POLITICAL SYSTEM

THE IMAGE VISION is political beginning in the head of gold and continuing into the feet. Out of the feet will arise the world political system that shall rule the whole world. The beast out of the sea, coming from a political order of the people, is given power from the dragon and authority of sovereignty with the ten kings. Upon his head in the symbolic vision is seen ten horns and ten crowns, which are

ten kings and their kingdoms as represented by the crowns. The beast is brought forth out of the political kingdoms and they form the "confederated empire" with the beast as the sovereign head. Out of this confederated political system will come the world commercial system, and the world ecclesiastical order. Through the political policy, craft will prosper, the world will wonder after the order of the beast; the trade-mark of the beast will be imposed upon the people, and the image worship will be made compulsory.

We have a very complete, picturesque description of the beast in his office: "A king of fierce countenance, and understanding dark sentences, . . . and his power shall be mighty, but not by his own power (the confederated empire): and he shall destroy wonderfully (the places of worship and the name of God), and shall prosper (revive the commercial system), and practise (political strategy), and shall destroy the mighty (conquest of world kingdoms) and the holy people (or people that stand in high places). And through his policy (political shrewdness) also he shall cause craft to prosper in his hand (as head of the political-commercial); and he shall magnify himself in his heart." King Nebuchadnezzar gloried in his heart, saying, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" While the words were in his mouth, his kingdom departed from him; so will the great empire be destroyed in one hour by the little stone, when he shall stand up against the Prince of princes (Daniel 8:23-25; 4:30, 31; 2:45).

After the vision Daniel was sick certain days, and was astonished, because his people the Jews were involved. Israel had sinned against the Lord, and none of them understood the vision, it was as confusion of faces to them. Daniel prayed and confessed the sins of Israel for twenty-one days, and the Lord made known the vision to him; that his people would turn from God and confirm a covenant with the beast, an agreement with him to have the temple worship restored, freedom of worship and freedom of their homeland Palestine. The stage is set for this agreement pact; the state of Israel has been restored since May 15, 1948. Daniel was requested to close the book of the vision, and to seal it, "for it shall be for many days," even to the time of the end (Daniel 8:26).

TRIBULATION WILL be the time of the end; the end of the "seventy-week" vision, and the end of the great image vision, closing in "the feet"

SEALED BOOK OPENED

and the "ten toes." John saw in the right hand of one that sat upon a throne, a book written within and on the cover, sealed with seven seals. God ordered that the book be sealed, and His Son the Lamb is found worthy to take the book out of the right hand of God, and open the seals thereof (Revelation 5:1-9). And when the Lamb had opened one of the seals, John saw a "white horse: and he that sat on him had a bow; and a crown was given unto him (the ten kings

give their kingdoms and authority unto the beast—Revelation 17:17): and he went forth conquering, and to conquer" (Revelation 6:1, 2). Note the similarity of the white horse and rider here and the "white horse and rider" of Revelation 19:11-13. The white horse under seal one is the pretended Messiah in his priestly attire. The white is symbolic of peace, but inwardly he is as a wolf in sheep clothing. His crown is symbolic of his sovereignty given him by the red dragon and the ten kings, and the bow is the policy of force rule under his ten kings.

The white horse and rider of chapter 19 are symbolic in the vision of a peaceful thousand-year reign of the King of glory with His overcoming saints. The sword out of His mouth is symbolic of His power to conquer the nations and defeat the beasts and the ten kings in the great battle of Armageddon. The King brings with Him His army of saints, dressed in white and following Him upon white horses.

THE WHITE HORSE "rider" coming from among people is the "other man to come" as Jesus said, "I am come in my Father's name, and ye receive me not: if another shall come in his own name (saying I am Christ), him ye will receive (worship)" (John 5:43).

The red dragon is defeated in his war against the raptured church-bride and is cast out of the mid-heaven unto the earth. When the dragon sees that he is cast unto the earth, he persecutes the remnant of her seed and the lukewarm Laodiceans that were cast into great tribulation. The white horse rider will take advantage of the conflict and will offer the woman and her remnant seed (the 144,000 Jews) political asylum—"the earth helped the woman"—and the dragon in turn will give his power, his seat (throne), and great authority unto the beast (Revelation 13:2). This act is the forming of a three-power pact, the first beast, the ten kings having one mind, and the red dragon, and they will continue for forty-two months as the confederated gentile world system. The Spirit of God moved the ten kings into giving their kingdoms over to the beast (Revelation 17:17); this sovereignty will cause the whole world to recognize him, and they will worship the dragon which gave power unto the beast, saying, "Who is like unto the beast? who is able to make war with him (signifying that he will bring about world peace)?"

The meek and lowly Christ did not suffice for the Jews; they looked for an earthly king who would magnify himself in his exalted heart, and bring about prosperity. They find such a man in the characteristic beast out of the sea (people); they turn him into a god as they turned the golden calf into a god in the wilderness (of sin), and worshiped the image. The beast will issue a proclamation that he is God and will sit in the temple of God, showing himself that he is God; and will oppose all that is called God (the Lord God and our Lord Jesus Christ), or that is worshiped (idolatrous worship) (2 Thessalonians 2:4).

(To Be Continued)

SHEEP IN THE MIDST OF WOLVES

(Continued from page 5)

They could believe with the angel, "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord." They could join the heavenly host in singing, "Glory to God in the highest, and on the earth peace, good will toward men." They could bless God with Simeon, "Lord, now lettest thou thy servant depart in peace, according to thy words: for mine eyes have seen thy salvation which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." They could believe with John the Baptist, "He that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." They could believe with Nathanael, "Rabbi, thou art the Son of God, thou art the King of Israel." They could believe with Nicodemus, "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." They could believe with Peter, "Thou art the Christ, the Son of the living God."

It made little difference what the wolves did, how loudly they howled, or how viciously they attacked, the disciples as sheep could believe in their Saviour's eternal existence, in Him as the Word of the Father, the very and eternal God, who took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and perfect man. They could believe in the power of His word that upholds the laws of nature, or miraculously breaks them according to His decree or glory. Yes, they could believe that He was miraculously born, that He forgave sins, liberating men from both guilt and penalty, that He cleansed wild and restless legion from devils and left him clothed and sitting in his right mind, that He spoke peace to a stormy sea because He had power over lightening and wind, that He cleansed a leper in response to his faith and made him whole physically. They could believe that of the thirty-five recorded miracles in the four Gospels, that seventeen times He proved himself as Master over disease, nine times He proved Himself as Lord over nature, six times as Conqueror of devils, and three times as Victor over death.

WHAT COULD THE DISCIPLES as sheep do in the midst of wolves? They could tarry in Jerusalem until they were endued with power from on high; then they could preach. They became aware of a statement that Jesus made, "If any man thirst let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified." He in-

formed them saying, "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither, knoweth him: but ye know him; for he dwelleth with you, and shall be in you." They came to understand what Jesus meant when he said, "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged." To these disciples Jesus said, "Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." What could disciples do as sheep in the midst of wolves? They could tarry until they were endued with power from on high.

This power they received on the day of Pentecost and then they preached. Listen to Peter as he stands like a sheep on the day of Pentecost in the midst of the great wolf of Pharisaism, "Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and harken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my maidens I will pour out in those days of my Spirit; and they shall prophesy: and I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved. Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it."

Though the disciples were disarmed like sheep as far as the weapons of carnal warfare were concerned, yet, they wielded a powerful sword of spiritual warfare that netted three thousand souls before the day of Pentecost was over. This was only the beginning. Daily they made inroads against the Pharisees. When the lame man was healed in the name of Jesus through the faith of Peter and John,

the number of spiritual trophies increased to five thousand. This enraged the wolf who laid hands on the apostles and put them in prison. He threatened them, beat them and buried his teeth in some of their backs, but what did they do? They preached, "The God Abraham, and of Isaac, and of Jacob, the God of our fathers glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses." What did the disciples as sheep do? They preached on the temple steps, in the court yard, from behind prison bars, in the court rooms, in the streets, in synagogues, in homes, from house tops, from under ground. They preached to one at a time. They preached to five thousand. They filled Jerusalem with their preaching. They preached in Judaea, in Samaria, in the uttermost part of the world. What did they preach? They preached Christ and turned the city of Samaria to God. They preached Christ in Antioch, in Cyprus, in Pamphylia, in Iconium, in Lystra, in Derbe. This terrible army of meek and spirit filled sheep marched out in the midst of the vicious wolves of Pharisaism, of Roman imperialism, of misdirected worship, of moral decay, and of discouragement. They joined battle for the souls of men and became more than a match for them all by their preaching which was backed by a life of consecration and holiness. Their conquest of preaching took them to Ephesus where they burned heathen books and won followers from the Goddess Diana, to the Roman city of Philippi where the business woman, Lydia, was converted and where the jailor tremblingly surrendered, to Thessalonica where they were accused of turning the world upside down, to Berea where not a few believed, to Athens where the unknown God was made known, to Corinth where the gospel was preached by Paul for eighteen months, and to Rome where members of Caesar's household were liberated and won into the kingdom. What could disciples as sheep do in the midst of wolves? They could preach.

What could sheep do in the midst of wolves? They could die. No where did Jesus indicate that his sheep would be spared the ultimate cruelties of the wolves, or be denied the privilege of pouring out their last drops of blood in loving devotion to Christ and His cause. But rather He said, "ye shall be killed for my sake." So, they could die in the midst of wolves.

Matthew suffered martyrdom by a sword in Ethiopia. Mark was dragged by a beast through the streets of Alexander until he expired. Luke was hanged on an olive tree in Greece. John was placed in a caldron of boiling oil, banished to the Isle of Patmos and later died in Ephesus. James, the brother of John, was killed with a sword upon the order of Herod in Jerusalem. James the less was thrown from a wing of the temple. When they discovered that his life was still within him, they finished beating him

to death with a fuller's club. Philip was hanged by the neck at Hierapolis in Phrygia. Bartholomew was flayed to death by a barbarous king. Thomas was bound to a cross, but preached the love of Christ until he expired. Andrew was run through the body by a lance. Jude was shot to death with arrows. Simon Zelotes was crucified in Persia. Matthias was first stoned and afterward beheaded. Peter was crucified with his head down. Paul, after weary years of experience as a sheep in the midst of wolves was bound in a Roman prison when he said, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." is stated as the concise, comprehensive, and valid. Soon after he wrote this statement, he was beheaded.

What can sheep do in the midst of wolves? They can believe. They can preach. They can die.



EDITORIAL

(Continued from page 3)

moderators for the meeting. He did his usual capable job. The Advisory Committee, which is the highest body elected by the Fellowship, will arrange for the next meeting.

We had a large number of delegates in Toronto from many parts of the country. Many were delegates at large, but others had specific areas of responsibility and representation. Brother Willis and I attended the breakfast meeting of Pentecostal editors. This was the first meeting of its kind, but its benefits were such that we hope that in the future there will be other such gatherings of those who are responsible for writing and publishing the Pentecostal message.

Such leaders of the Pentecostal movement as Donald Gee of England, Lewi Pethrus of Sweden, Leonard Steiner of Switzerland and David du Plessis of South Africa, were present. Also present were many contemporary editors, such as Robert C. Cunningham, of the Assemblies of God; Dallas Tarkenton, of the Pentecostal Holiness Church, and Len Jones from Australia.

There were several other special meetings and sessions that some of us had to attend.

Throughout the meeting there was every indication that the Spirit of God is being today poured out on all flesh as foretold in the Scriptures. Several churchmen from the nominal groups testified as to how they had received the baptism of the Holy Ghost and had spoken with other tongues. Dr. J. Oswald Smith, of the Peoples Church in Toronto, related how some of the greatest work being done for Christ today is being done by the Pentecostals.

No definite decision was made as to the location of the next meeting. Strong sentiment favors Jerusalem. But who knows? It could be the New Jerusalem.

ON THE SPOT

(Continued from page 7)

Pauline Epistles that I was pleasantly surprised to find that the teacher of the course knew about Pentecostal beliefs and actually conceded the soundness of Pentecost.)

Perhaps the nearest that I am able to come to an answer to your question is this: the Bible teaches that we should avoid strife, confusion, foolish questions, and contentions; for these reasons a Pentecostal student should avoid any institution that is actively anti-Pentecostal, not that the Pentecostal student would be unable to stand but we are taught to be wise. The wise person avoids unnecessary situations. Although the secular college may teach theories contrary to the Christian faith, the truly Pentecostal student will have the Master Teacher abiding within to help see everything in its proper perspective, for "Greater is he that is within you than he that is in the world." How can anyone ask for greater assistance? The type student and not the type school will be the determining factor. Proper instruction before entering college will help carry a student through college and make him a better Christian for having had the experience.

—Lacy Powell

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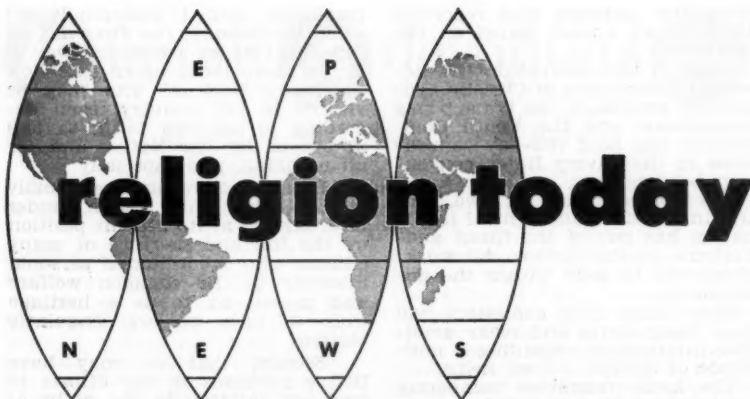
"The kind of college the student should attend depends upon his own spiritual-mental ability to cope with knowledge."

TO DEFINE THE TERMS mentioned in this subject, we shall consider the secular college as one without specific reference to a particular faith or religious creed and the church college as one with a bias for a particular religious faith or creed. This bias may be an unconscious one; nevertheless, it is there.

To state that either type of college is preferred above the other would be a presumption stereotyping this idea. This would, indirectly, present many foregone conclusions not acknowledged.

The kind of college the student should attend depends upon his own spiritual-mental ability to cope with knowledge. I mean by this: is the student able, spiritually and mentally, to receive instruction in the various fields of knowledge; e.g., anthropology and biology, and yet be able to accept it as part of his mental storehouse from which he shall draw for his own conclusions of the truth. He should not, consciously or unconsciously, accept them as truth without prayer, searching the Scriptures, sincere thought, and consideration. He should not readily discard his beliefs and convictions because of another belief which answer or truth. For every scholar's thought there must be a starting point. For every Christian, the starting point is the Scriptures.

—Edward E. Shoupe



LEBANESE MISSIONS IN DANGER



Religious News Service Photo

Churchmen are becoming increasingly concerned over the possible threats to Christians and missions in Lebanon—the only country in troubled Middle East with a Christian majority. About 55 per

cent of the estimated 1,500,000 population in Lebanon is Christian, 45 per cent Moslem, and 5 per cent Jewish. The photo shows the edge of a Presbyterian mission center in Lebanon.

Book Brings Results Among Jehovah's Witnesses

Mr. William J. Schnell, of Youngstown, Ohio, now associated with the Lutheran church, reports that he has received letters from 663 former members of the Jehovah's Witnesses who "came free" after reading his book *Thirty Years a Watchtower Slave*. Schnell is training 100 former Jehovah's Witnesses to work with members of that group.

Printed copies of the American edition of *Thirty Years a Watchtower Slave* have reached the 50,000 mark. In addition, four foreign editions are now ready or in preparation in England, Sweden, Netherlands and Latin America.

Filipino Children Sold As Slaves

MANILA—Police here say that hundreds of children missing from Central Philippine provinces may have been sold as "slaves" in North Borneo.

According to one Moslem Filipino leader, a Filipino child brings anywhere from \$10,000 to \$12,500 on the slave market.

Two hundred children, according to the Social Welfare Administration, are unaccounted for in Cebu Province alone.

World Population Increases

Glance at your watch. Look at it again in sixty seconds. In the fleeting space of that one minute, the population of the world was augmented by ninety persons.

Every minute . . . every hour . . . around the clock . . . throughout the day, the week, the month, the year. Ninety persons every minute.

So declares an official United Nations report on population increase, included in the UN demographic yearbook for 1957.

This means that the world's burgeoning population totals swell at the rate of 5,400 persons per hour . . . or 47,000,000 per year. At this rate the world's total population—now placed at 2,737,000,000—will double in the next 40 years. It has increased 25 per cent in the past 20 years.

Ministers and Money

NEW YORK—At least two thirds of the Protestant clergy are in debt. Many wives of Protestant ministers have to take outside jobs to help support their families.

Many clergymen have no homes purchased, no savings available, when they finally retire.

These sobering conclusions highlight a special study just released by the Department of Church and Economic Life of the National Council of Churches.

According to the commission, which surveyed the clergymen of nine major denominations, the average Protestant minister now gets \$4,432 per year for sixty to eighty hours of pastoral work each week. . . . New England ministers occupy the lowest rung on the clergy salary scale, with the Southwest highest . . . even the house and travel allowances some churches offer rarely cover actual costs . . . and the indebtedness in general results from costs of college education for children, high auto costs, rising food and clothing prices.

13th Annual National Sunday School Convention

Wednesday, Thursday, Friday
October 8, 9, 10, 1958
Veterans Memorial Auditorium
Des Moines, Iowa

EIGHT MAJOR SESSIONS

165 Different Meetings
20 Institutes
65 Workshops
3 Special Demonstrations

Headline speakers are:

Dr. Edward Simpson, President of National Sunday School Association, Dean Buffalo Bible Institute, Buffalo, New York.

Rev. Bert Webb, Vice-president of National Sunday School Association, Assistant General Superintendent Assemblies of God, Springfield, Missouri.

Rev. Ding Teuling, Chalk-artist, evangelist, Muskegon, Michigan.

Rev. Howard G. Hendricks, Head, Christian Education Department, Dallas Theological Seminary, Dallas, Texas.

Dr. Stewart Boehmer, Managing director of the M. P. Foundation, and former pastor of the Calvary Church, Toronto, Ontario, Canada.

Mr. Mark Hatfield, presently the Secretary of State of Oregon, and gubernatorial candidate, Salem, Oregon.

Dr. Clate A. Risley, Executive Secretary, NSSA, Chicago, Illinois.

Visual demonstrations include two chalk and black light presentations and a skit demonstration entitled, "Train Up a Child." The skit vividly contrasts the results of training with the lack of training.

A new feature this year will be a question-and-answer panel with roving reporters seeking questions

from the audience and reporting them to an answer panel on the platform.

Prior to the convention the Research Commission of Christian education professors, the Camping Commission and the Youth Commission will hold two-day conventions in the Savery Hotel, convention headquarters.

Des Moines, capital of Iowa, central in the state and central in the nation has one of the finest auditoriums in the nation. All workshops will be held within the auditorium.

More than fifty exhibitors will show their wares and make available information regarding a multitude of Sunday School helps.

The local committee numbering 120 has been already working many months. Housing in homes will be provided for all who wish it. Requests should be sent to Mrs. C. E. Stanley, 2009 Beaver, Des Moines, Iowa.

According to Dr. Clate A. Risley, executive secretary of NSSA attendance will exceed any single national convention with a wider geographical coverage than ever before. A number of foreign countries have plans to send delegates. Registration should reach 5,000.

Requests for detailed program and additional information should be sent to the National Sunday School Association, 542 South Dearborn Street, Chicago 5, Illinois.

A Proclamation by the President of the United States of America

Our fathers trusted in God, and they were not confounded. Believing that all men are "endowed by their Creator with certain unalienable Rights," they conquered the wilderness, built homes, charted the course of free institutions, and defended their liberties against forces which threatened from within and from without.

In our time, buffeted by unprecedented changes and challenged by an aggressive denial of Divine Providence, we have continuing need of the wisdom and strength that come from God, and we shall always find our highest satisfaction in a steadfast purpose to know and to do His will.

In this spirit, the Congress, by a joint resolution approved April 17, 1952 (66 Stat. 64), has provided "That the President shall set aside and proclaim a suitable day each year, other than a Sunday, as a National Day of Prayer, on which the people of the United States may turn to God in prayer and meditation at churches, in groups, and as individuals."

It is a privilege to carry out this

resolution, and I accordingly set aside Wednesday, the first day of October, 1958, as a National Day of Prayer; and I call upon my fellow Americans and all who may be visitors in our country, each according to his own faith, to join in prayer for our Nation and for all mankind, and especially:

First, that we may be humbly mindful that this Nation, under God, arrived at its present position by the toil and sacrifice of many citizens who subordinated personal interests to the common welfare and passed on to us a heritage with which we are singularly blessed;

Second, that we may have Divine guidance in our efforts to lead our children in the paths of truth and to provide a healthy environment in which they may grow in body, mind, and spirit;

Third, that we may ever exercise a compassionate concern for human suffering, whether at home or in distant lands, and that we may strive to alleviate hunger, eradicate disease, and advance the well-being of our neighbors;

Fourth, that we may be saved from blinding pride and from any act hurtful to the concord of free nations joined in building a just and durable peace under the guiding hand of Almighty God;

And, finally, that we may have courage to move forward in the unconquerable spirit of a free people, strong in faith, having a will to endure the burdens which have been given us to carry in our day, and to work toward goals of human betterment which may be attained only beyond our span of years.

IN WITNESS WHEREOF, I have hereunto set my hand and caused the Seal of the United States of America to be affixed.

Done at the City of Washington this first day of August in the year of our Lord nineteen hundred and fifty-eight, and of the Independence of the United States of America the one hundred and eighty-third.

—James C. Hagerty,
Press Secretary to the President

The soul that rationalizes by saying he is too busy to pray is too busy indeed. A honey bee does not dart in and out of a flower; instead, it tarries with the flower for a while and thus draws out the fragrance that results in honey. Our day would greatly profit by this advice given David Livingstone by a Scotsman, "Religion is not a matter of fits, of starts and stops, but an everyday affair."

Roy O. McClain, *This Way, Please*

(The Fleming H. Revell Co.)

family devotions

By MRS. G. W. AYERS, Portland, Maine

Memory Verse: "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Ephesians 4:30).

Monday, October 13

Scripture, Micah 6, *Requirements*

Have you ever wondered just what the Lord required of you? Verse 8 points out some things, but this was before Christ came. His commandment was to love thy neighbor as thyself. Today we have the words of the prophets, the commandments as given to Moses, and the life story of Jesus Who gave us His example to go by. Paul adds many directions. We have no excuse today for not knowing God's requirements. Acts 17:30 says, "And the times of this ignorance God winked at; but now commandeth all men every where to repent." Many people know how to do a lot better than they actually do. We would do well to remember James 4:17, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."

Prayer: Lord, strengthen, purify, and increase our faith daily.

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Tuesday, October 14

Scripture, 1 Corinthians 15:34-58, *Working*

Isn't it a joy to know that our being steadfast and abounding in the work of the Lord isn't in vain? (verse 58). Isn't it wonderful that He notices even the smallest things that we do for His cause? Isn't it gratifying to know that His records are perfect? This makes us want to be more "about our Father's business" as Jesus was. Daniel 11:32 tells us that "the people that do know their God shall be strong and do exploits (heroic acts)." To be God's choicest servants, we must work diligently for Him.

Prayer: May we be truly submissive to Thee and to those over us in the Lord.

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Wednesday, October 15

Scripture, James 2, *Good Works*

The above chapter tells the importance of the good works of Christians. Matthew 25 and James 1:27 tell us more. Titus 3:8 says, "that they which have believed in God might be careful to maintain good works, these things are good and profitable unto men." We realize

that we earn neither our salvation nor our hope of heaven. These are the gifts of God through Jesus Christ, but we can show our faith by our works. Our ancestors met with great difficulties and faced many hardships so that we might enjoy our freedoms and luxuries of today. Their good works are shown to us materially, but our good works may only be recorded in heaven. Yet, we must not fail to do them. We must try to do even more for God as we see that day approaching.

Prayer: May we today, O Father, know more of Thy greatness and more of our smallness. We are just one grain of sand on a long beach, one drop of water in a mighty ocean, one tiny star in a vast constellation, and yet Thou art mindful of us. How great Thou art!

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Thursday, October 16

Scripture, Psalm 103, *Obedience*

Mercy everlasting! such a precious treasure promised in verses 17 and 18. Yet, this treasure is only obtained through obedience. Samuel told Saul "to obey is better than sacrifice." An Old Testament promise for obedience is Exodus 19:5, "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for the earth is mine." In the New Testament is another, Luke 11:28 "Blessed are they that hear the word of God and keep it." James 1:22, also says, "But be ye doers of the word and not hearers only, deceiving your own selves." We who belong to God should strive to obey Him in all things.

Prayer: Bring to our remembrance every vow and help us to keep them, not only to thee, but to others as well.

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Friday, October 17

Scripture, 2 Timothy 1, *Courage*

Verse 7 is the courageous verse in this chapter. Solomon, the wise man in Proverbs 28:1 adds, "The wicked flee when no man pursueth: but the righteous are as bold as a lion." 1 Corinthians

16:13, says "Watch ye, stand fast in the faith, quit ye like men, be strong. 2 Samuel 10:12, says "Be of good courage, and let us play the men for our people, and for the cities of our God: and the Lord do that which seemeth him good." God will keep us from a man-fearing spirit by His Word, (Isaiah 51:7 and St. Matt. 10:28), if we will go forth in His name. We should take on new courage and strength that may be ours for the asking and continue to win new battles for His cause.

Prayer: May we each being one of many, as a link in a chain, hold fast to the right and to Thee.

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Saturday, October 18

Scripture, 1 Corinthians, *Wisdom*

Verses 18-20 give the key to this scriptural reference. Everyone wants to be wise. Psalm 111:10 tells us the secret of how to obtain this, "The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments." We are commanded not to be wise in our own eyes, "but understanding what the will of the Lord is" (Ephesians 5:17). The Word teaches that he that winneth souls is wise and that wisdom cometh through Christ. Proof? In Matthew 11:27. We that are His should be as wise as serpents and harmless as doves. The Holy Ghost will teach us what to say in the hour that we need Him, (Luke 12:12).

Prayer: Father, our confidence is in Thee, Thy Word, and the blood of Thy Son, Jesus. May we have confidence in others also—in all that are Thine.

God impotent? Listen to Mr. Einstein talk about matter. E equals MC². In a cup of water there is enough restrained power to propel a ship across the Atlantic. In a day when God has opened up a little crack in the universe to give us a peek into unimaginable power, who would say that God is impotent? He is patient, that's all—beyond all our ideas of patience. And part of omnipotence is power to withhold power. "The Lord is not slack concerning his promise . . ." said Peter. He has not let the world get out of hand. He has not abdicated to the Kremlin, or even to Washington. He is patient, long-suffering, slow to anger, plenteous in mercy; and the majesty of His power is its mercy.

J. Wallace Hamilton,
Who Goes There?
(The Fleming H. Revell Co.)

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